

"Man, know thyself."

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THE
PROBLEM OF LIFE

A MONTHLY MAGAZINE

Devoted to Spiritual Science and Philosophy as related
to Universal Human Progress.

W. J. COLVILLE, EDITOR

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THE PROBLEM OF LIFE

THE INTENTIONS of "THE PROBLEM OF LIFE" are: To present to the public, clear, concise statements of thought relative to all the great religious and social questions of the day; to prove the relation forever existing between mental harmony and physical health, and by such means to assist practically in diminishing the load of sorrow now pressing upon the race; to report and comment upon matters of interest to the general welfare of the race, the world over; to "render unto all their due," and thus oppose no person or party as such; but seek to point out a better way to those who are now sojourning in the darkness of mistake. To review books and pamphlets calculated to enlighten seekers after truth in the various fields of human effort, without respect to person or precedent, holding that a work must be judged by its intrinsic merit, wholly irrespective of the celebrity of the author. Finally, to treat every subject from the standpoint of the higher nature of man, therefore to point the way for an amicable settlement of present differences on the basis of the one Life of which we are all partakers.

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Entered at the Post Office, New York, as second-class matter.

SPIRITUAL SCIENCE LESSON.

BY W. J. COLVILLE.

THE POWER OF AN ENDLESS LIFE.

Thou art a priest forever after the order of Melchisedec.—PSALM cx.

MELCHISEDEC is described in the seventh chapter of Hebrews as without father and mother, and without beginning of days or end of life.

When the priesthood of this remarkable King of Salem, Prince of Righteousness and Priest of the Most High, is contrasted with that of Aaron, a striking lesson is taught, as a clear division is made between the temporal and the eternal, and between the fractions of a life offered to the highest good and the entire being thus surrendered. Abraham was the type of true greatness in his devotion to the highest truth he perceived; but his perception of truth was limited. When he encountered Melchisedec, he found in him a wise master and truly illumined teacher, and to the higher wisdom he personified Abraham did obeisance. There are two notable marks of a great character: one is its steadfast adhesion to all the truth perceived, together with fearless, uncompromising advocacy thereof, regardless of the effects of such advocacy on one's private welfare. The other striking trait of the truly noble is their readiness to welcome with outstretched hands all new and fuller messages concerning life and its meaning, which may be brought to them by others. Pride and bigotry can have no place in the enlightened mind; such bars ever keep the doors of affection and intellect effectually closed against the light of spiritual day.

Under the story of animal sacrifices there lies a great truth—oxen, asses, rams, goats, doves, pigeons, and bulls represent the various classes of desires and appetites in man to which these birds and beasts literally correspond. An order which teaches that we must sanctify some things, and draw a distinction between clean and unclean creatures, may be a means of education, but it must pass away in time to make room for a universal order which teaches the goodness of all and the possibility of employing all in the highest service. Those who constitute the order of Melchisedec

are the world's genuine *illuminati*. To these singularly gifted men may be ascribed the deepest wisdom of the ancient Egyptians, memorialized in the finest specimens of their architecture, and hidden away in the secret archives of their learning, now being explored by painstaking scholars bent on tracing the languages and religions of the world to their source. It would be absurd to claim that the highest order of enlightened men on earth had never seen the commencement and would never meet the end of a terrestrial career; but the power of endless life, which they felt and proclaimed, was the consequence of their having discovered the true nature and absolute immortality of the soul. Then again, while the Aaronic priesthood dealt with changing ordinances, the order of Melchisedec concerned itself only with permanent truth, with the undeviating axioms of divine knowledge, the science of the Universe. As we discern the endlessness of the life which flows through all forms, though the forms may dissolve and disappear forever; as we realize something of the immortal bearing of every thought we send forth, power will indeed come to us in all our ways, for power is only possible when we enjoy a consciousness of the ever-enduring.

We are now receiving the true life which sustains us by immediate influx. Old habits of thought must be outgrown, then renewed ways of acting and speaking will follow. To recognize the soul as stationary while all around it moves, to find our true centre within ourselves, is to take our first practical lesson in perfect poise, without which harmony or health is impossible.

As man's self-consciousness is necessarily progressive, while generic man as the thought of Deity can never change, there must always appear to be two orders, the natural and the spiritual, while the two are essentially one, though actually they are literally two. The letter killeth all its own forms of expression, while the spirit is the one vitalizing principle. There can be but one Spirit; we speak erroneously when we talk of spirits, as all are but expressions of the same Principle who is Being itself and there can be but one Absolute Being, and that one is God. The essential ego of man is eternally united to God, there can be no separation except in mortal belief, and beliefs are intellectual limitations and therefore cannot continue to exist when truth is made manifest

through awakened consciousness. In reality we always are what we are, and we never really change, but our sense-consciousness varies, and as this changes we find ourselves giving up one after the other the symbols of our imperfect personalities, until at length we surrender our entire selves, which is the perfect sacrifice offered once for all, for after we have given all we have to give, holding back nothing, what further sacrifice to put away sin (imperfection, error) can there be? Moses represented law to the Israelites, and law is spiritual; Aaron the brother of Moses represented intellect, and it is the intellect which prescribes the ever-changing sacrifices which are at length done away with, as they are superseded or surpassed in the perfect offering made by Jesus, the type-man, who represents the seventh state, as Adam represents the first of the seven stages in expression. From Adam to Jesus there is a steady line of succession of types corresponding to the periods of human generation and regeneration. Adam is the infant, Jesus is the full grown man. The Christ is feebly expressed through Adam but perfectly through Jesus. Jesus as priest after the order of Melchisedec is priest forever and offers only one sacrifice and that a perfect one. There are traditions to the effect that the order of Melchisedec always has existed and always will exist on earth; it is said to be always constituted of twelve males and twelve females, and these twenty-four personalities are the only ones on earth at any time who are in conscious possession of absolute knowledge concerning the origin, purpose and destiny of human existence on this and other planets. The Masters, Adepts, or Mahatmas so often alluded to by Theosophists are really the members of this most august and powerful order, access to which can only be gained by qualification. Emerson says in his essay on "Spiritual Gifts," that it is equally impossible to give knowledge to those unprepared to receive it and to hide it from those ready to embrace it, and this is absolutely the case, for words and signs are meaningless to those who fail to interpret them. The Roman auguries who undertook to predict future events by watching the flight of birds and observing the entrails of animals, had deteriorated into the coarsest animalism at the time of the fall of the Empire, but originally divination was a divine gift, and rightly exercised proved a source of power and usefulness.

Everything in the universe is according to unchangeable law ; this is being acknowledged more and more every day in all quarters of the globe and nowhere have we seen it more forcibly stated than in an article entitled "The Universality of Law," from the pen of Henry Wood, the distinguished author in the *Arena* (January, '92). God working through that irreversible order we call Nature, is never a respecter of times, persons or places, though conditions never go unrecognized. Heaven and hell are states, not places, though through the undeviating operation of the law of attraction, societies are formed in the invisible or subjective as well as in the visible or objective world. When any soul is ready to receive a truth in any degree, it discovers that truth, and nothing can bar the ready soul from entrance into the sacred assembly of the shining ones on either side the veil. In the vain search for admission into occult fraternities, there is little more wisdom displayed than in the conduct of the various characters in Franz Hartmann's satirical contribution to occult literature, "The Talking Image of Urur." Instead of seeking to go somewhere and join some organization for the purpose of developing spiritual gifts, we need to cultivate within our individual spheres such conditions as will, through the working of unchanging law, bring us into vital harmony and close accord with the order of life-expression we desire to be in intimate association with. Revelation and discovery are two words which are in reality but one, but though they are almost synonymous, we need but to deal with one of them, viz. : discovery, leaving the question of revelation to the loving and wise rule of Eternal Love and Wisdom. The endlessness of life is never apprehended by mortal sense, as nothing is absolutely immortal save the true *ego* which is the principle of generic "man. It is an error in terms to speak of seven principles, as some Theosophists do, for there can be but one Principle, *i. e.*, Spirit. When we read of seven principles, we find the authors who thus express themselves are trying to show us that there is but one absolute principle, but there may be six distinct expressions of that principle, the last and lowest of which is the physical body. Continued existence and immortality are by no means the same, though frequently confounded. Animals have their psyche as well as men, and live in the subjective after their objective forms are thrown aside, but only

the perfect image of God, generic man is the possessor of beginningless and endless life. Melchisedec, and all who belong to the order he personifies, are in the enjoyment of seventh state experiences; they are resting, but *in*, not *from* activity. Jesus worked on the seventh day of the week and thus appeared a Sabbath breaker among the Jews, as one of the ten commandments reads, "On the seventh day thou shall do no manner of work," but the work of the six preceding days is laborious, and on the seventh day labor is to cease. Jesus justified his position as law-fulfiller not law-destroyer, by showing how work and rest become one when the Sabbatic state of the soul is reached, and in this most perfect revelation of eternal order he proved himself "Lord of the Sabbath day." When we attain the seventh or final stage in regeneration or new creation, we shall all be as he was; then *work* will have supplanted *labor*, and though industry will be perpetual, toil will be unknown. As we are seeking to make these lessons as easy of comprehension as possible, we are striving in each and every one of them to deduce practical lessons even when we touch upon transcendent themes, thus we have deemed it wise to call attention to the Melchisedec state, but not to mystify our readers by endeavoring to trace the outline of the mysterious person who encountered Abraham and received obeisance and offering of bread and wine from him. The personality of such a character is necessarily concrete or complex though the type is simple, and the type as we perceive it is that of the one who, giving himself with all he is and has to Truth, has in his own all inclusive and perfect offering abolished all necessity for partial and changing sacrifices. Existence on its outward side will never be sublime, glorious, rich and free so long as our conception of it is bounded by the cradle and the grave; only when we realize that existence is the expression of endless life, shall we be able to impart to all our efforts a divine and staying quality. Once let us feel that we are in eternity now, and that the inner side or end of our work is perpetual, and drudgery and discontent will die to rise no more forever.

DR. LYMAN ABBOTT in the *Christian Union* Jan. 23, 92 under the heading, "A Reality, Not a Lie" says:

"When one of the leading educators in this country was asked to contribute to the erection of a monument to the memory of one

of the most influential philosophers of the pessimist school, he answered: "Not a Dollar. I am ready to contribute towards building monuments to those who make us hope, but I will not contribute a dollar to those who make us despair." Goethe said: "Give me your beliefs; I have doubts enough of my own." All strong natures long for positive things, for contact with realities, for faiths that one can build upon, for convictions that are as rock under one's feet. The negative side of life can never become its leading side without sapping the sources of strength, and ultimately, destroying the power of achievement. Hope and faith are as essential to great works and noble living as pure air is essential to health and vitality. It is a profound saying of one of the great teachers that children learn only when they are cheerful. Cheerfulness is the mood of receptivity; it is the opening of the whole nature to the sunshine. Despondency and despair are the closing of the nature, the shutting up of the man within himself. The world has nothing to learn from pessimism. If the worst things that could be said about life were true, if there were no God, no immortality, nothing but sensation and a material universe, it would still be the worst policy to fasten attention upon these things. In the worst possible world, hope would still be the best possible policy. There is nothing worth finding in the slough of pessimism. It is the place where temptation has the greatest power, and resistance the least force. It is a blessed thought that it is, after all, only a slough, a desolate, muddy spot in a great, substantial, beautiful landscape; a place where men often get themselves fast, and, closing their eyes, believe that the slough is universal, but a place which is still circumscribed and limited.

When a man turns round upon his doubts and his despair and faces them, as Teufelsdröckh in "*Sartor Resartus*" faced his difficulties, they flee from him, because they are largely imaginary; and when trouble is real, when calamity writes itself in the most unmistakable terms, he who bears it patiently and hopefully draws out from it a strength which he could not otherwise have found. The bitterest trial that is ever presented as a cup to human lips has no poison in it if we choose to drink it as the will of God. Nothing can really destroy a man except his own action. Despair and despondency are only sham devils. They dissolve in midair when we

turn upon them. They have no power over us save that which we ourselves give them. Many a man has turned in the darkest hour and found himself fighting shadows when he really set himself to the task of fighting his way out. The great souls are always positive and creative. Like Homer, Shakespeare, Dante, Milton, Paul, and Lincoln, they believe in something, and they work for something. They probably know a thousand times more of the depths of gloom that underlie life than the professional pessimist, but they also have faith in the light which scatters the darkness, and in the achievement which makes life a reality instead of a lie. Resolute and unselfish living, activity for others, a persistent endeavor not to think about ourselves but to think about others, will soon free us from despondency and separate us forever from despair. They only truly live who live on the positive side of life." To these noble words we can indeed heartily respond amen.

NOTES AND COMMENTS.

THE particular attention of our readers, especially those in Boston and vicinity, is called to the removal of Dr. Geo. Alfred Lee, the well-known dentist, to new and commodious premises at 208 Dartmouth St., close to Copley Square, one of the very finest and most accessible neighborhoods in the city. During the past two years during which Dr. Lee has carried on his constantly increasing practice in rooms now occupied by the Emerson College of Oratory, he has justly earned the high position he now occupies in his profession making a removal to the Back-Bay District highly desirable to meet the requirements of his patients. We know of a very large number of ladies, gentlemen and children who declare that after employing Dr. Lee, they will never consult another dentist if his services are available, as he combines with extraordinary professional skill, a rare ability to disarm fear and bring those upon whom he operates into that easy and tranquil state of mind which removes all that is really distressing to those requiring dental attention.

VISITORS to Boston desiring comfortable board and room with all modern conveniences in a thoroughly first class house in an

excellent central locality are recommended to the Camden House 331 Tremont Street.

Terms, for room and board \$7.00 to \$12.00 per week, according to size and location of room.

HOME INSTRUCTIONS IN SPIRITUAL SCIENCE.

I wish to announce to all readers of the PROBLEM OF LIFE that I have read Mrs. Wilmans' lessons (both courses) carefully, with the greatest interest and pleasure. The Advanced Course is truly wonderful, and I feel it to be both a privilege and duty to recommend them most heartily to all interested in the study of this glorious science of life. My own MSS. are merely synopses of class lessons prepared in answer to many demands for them from persons living away from centres of instruction. Mrs. Wilmans' advanced lessons are complete in every particular, her primary course is also truly excellent. *Send to me for terms, etc.* W. J. COLVILLE.

Mrs. F. J. MILLER, The Copley, 18 Huntington Ave., Boston teacher and practitioner of Spiritual Science of Health and Healing, also late publisher "Divine Science of Health," is meeting with great success in her extensive and influential practice. Absent treatments a specialty and preferred.

Send 15 cents to Mrs. Miller for the best package of literature ever offered at any price, including several numbers of "Divine Science of Health," containing valuable lessons in healing.

If any of our subscribers are in need of an excellent piano on very favorable terms, they should communicate with Messrs. Smith, 531 Tremont Street, Boston, mentioning this paper. All grades of excellent instruments, pianos and organs are kept in stock, but the REGAL PIANO, manufactured by this firm only, is the loveliest piano ever presented to the public. Send for descriptive catalogue.

PROFESSOR BERTRAM LINCOLN SHAPLEIGH, graduate of Otto Bendix, is prepared to give lessons in piano, theory and harmony pri-

vately or in classes. Terms very moderate for thoroughly first class instruction. Can always be seen at Suite 3, The Copley, 18 Huntington Avenue, Boston, Tuesdays and Fridays from 2 till 5 P.M., at other times by appointment. Professor Shapleigh is also open to engagements as accompanist at concerts, receptions, etc.

Prof. Shapleigh is now officiating as organist on Sunday mornings at Steinert Hall, where his services are highly appreciated by the large congregation.

AMONG new and valuable books suitable for presentation do not forget "It is Possible," by Helen Van Anderson, one of the most charming books of the day, price, \$1.25, also "Lorita," by S. C. Clark, 50 cents, paper; \$1.00, cloth. Orders can be addressed to W. J. Colville, 208 Dartmouth St., or Mrs. F. J. Miller, The Copley, 18 Huntington Avenue, Boston.

W. J. COLVILLE has prepared a course of plain practical lessons in Spiritual Science, condensed from regular class instruction, which will be forwarded to any address upon receipt of \$2.00. All remittances should be sent care of John T. Roberts, 1524 Arch Street, Philadelphia, Pa., who is the authorized agent.

MRS. F. J. MILLER has carefully prepared twelve MSS. lessons in which she gives a thorough course of instruction in Spiritual Therapeutics to those unable to attend classes. The price of these lessons is \$4.00, postpaid. By special arrangement with Mrs. Miller they can be obtained through our agency with our eight lessons for \$5.00 for the two sets. Mrs. Miller teaches that sickness and inharmony are caused through humanity failing to unfold *spiritual inherent* faculties by the exercise of WILL; but the tenor of instruction is based upon the *involution* of these faculties, a truth we fail to recognize through dwelling in the objective instead of in the subjective realm of life. Mrs. Miller does not believe man has progressed (that is, the real man) from the "amoeba" to his present conscious growth, but every kingdom holds within itself those

qualities which it manifests. The real man holds within himself the attributes of the whole or Holy Spirit—Perfection. The personal man gathers from the universe of *things* and dwelling in the region of objective sense smothers, or at best, fails to recognize the inner life, which is *perfection*. These lessons are a genuine revelation, they are well worth \$10.

A MOST ACCEPTABLE BIRTHDAY OR EASTER GIFT,
"THE NAZARENE."

WE are now prepared to send out photographic copies (from the original) of this wonderful painting, "The Nazarene," the most remarkable face ever put on canvas. The ideal conceptions (as given by the old masters in their painting of this subject) lose many of their charms when compared with this masterpiece. A face expressing all the emotions of love, hope, trust, and calm spiritual firmness; a face once seen never to be forgotten. Those who are fortunate enough to possess a copy will indeed feel that THE MESSIAH is with them, and that never more can they be alone.

Copies of this marvellous painting should be placed in every home, chapel, schoolroom, hall of justice, and public building. Millions of copies will be sold and distributed all over the world. This divinely beautiful face, because so free from all expression of sorrow or agony, is a much-to-be-desired work of art. Its thrilling influence cannot be in any home but soul inspiring, bringing strength to the weary, hope to the penitent, comfort to the sorrowful, and "peace on earth, good will to men."

The picture is mounted on heavy bevelled, gilt-edged boards, and will be mailed to any address, safely packed, on receipt of \$2 00, by money order or otherwise.

Address W. J. Colville, 208 Dartmouth Street, Boston. This picture, with one year's subscription to PROBLEM OF LIFE, \$2.75.

VERY fine photographs of W. J. Colville, executed by Dana & Company, Broadway near 18th Street, New York, can be sent, post-paid, to any address for 35 cents, or if ordered in connection with a year's subscription to PROBLEM OF LIFE, 25 cents.

PORTRAITS of Harriet Beecher Stowe signed with her autograph by her own hand, \$1.00, proceeds for a noble work for women.

WE call particular attention to our offer to send *The Arena*, PROBLEM OF LIFE and *Wayside Lights*, or one year to any address, on receipt of \$5.00, the subscription price of *The Arena* alone. Those desiring *Wayside Lights* with PROBLEM OF LIFE, can send us \$1.35. Those desiring to take the *Banner of Light* with PROBLEM OF LIFE, can send us \$3.00. PROBLEM OF LIFE and *Christian Metaphysician* \$1.50. *Arena* with magnificent portfolio of Eminent Personages (24) \$5.20. A most beautiful collection.

W. J. COLVILLE is giving a course of lessons in Spiritual Science, in Union Square Hall, 8 Union Square, New York on Wednesdays and Fridays at 3 P.M. and at Kingston Hall, Kingston and Atlantic Aves., Brooklyn, same days, 10 A.M. Admission, 25c.

Mrs. F. J. Miller is in attendance daily from 9 A.M. till 12M. for consultation and treatment. Lending library open during above hours and after lessons. 18 Huntington Avenue, Boston.

MISS H. M. YOUNG is authorized to receive subscriptions for PROBLEM OF LIFE for the coming year, 1892. All wishing to renew, and whose subscription expires with this issue, can send \$1.00 to her at 52 W. 12th St., New York. Signed W. J. COLVILLE.

THE especial attention of New York friends is called to the fact that Mrs. Ursula Gestefeld, author of "The Science of the Christ," and other profound and extremely valuable works on topics of vital importance, is now charmingly situated in her own home at 110 East 23rd Street, where she has ample accommodation for public and private classes in the science of which she is so able, faithful and enthusiastic an expounder. Her Bible Readings are a wonderful revelation. Read advertisement of her books in advertising column. Public meeting every Sunday at 8 p. m.

SPECIAL NOTICE TO BOSTON READERS.

W. J. COLVILLE is now conducting public Sunday services in Steinert Hall, Boylston and Tremont Streets, Boston, at 10:30 A.M. Public cordially invited. A meeting for replying to questions is held at 3 P.M. and a popular lecture on a leading issue of the times at 7:30 P.M. Steinert Hall is one of the handsomest and most accessible concert rooms in Boston, convenient to all sections of the city and suburbs. Excellent music is provided on all occasions. In addition to these large Sunday gatherings which are intensely popular, W. J. Colville is giving weekly class lessons in Spiritual Science in Boston, every Monday at 2:30 and 7:45 P.M., at the residence of Mrs. F. J. Miller, The Copley, 18 Huntington Ave. Admission, 25 cents. These lectures are exceedingly interesting and adapted to enquirers, while those who have made a prolonged study of the science have also an opportunity to gain replies to many important questions. Mrs. Miller teaches private classes in a thoroughly consecutive and systematic manner. All who desire thorough training should take private as well as public lessons.

MR. J. W. FLETCHER, the fine lecturer and wonderful clairvoyant, now located at 268 West 43d St., N. Y. where he gives private interviews daily from 10 a.m. till 2 p. m. (by appointment,) and holds a select circle every Thursday at 8 p.m., is conducting public meetings in Adelphi Hall, 52d St. and Broadway every Sunday at 3 and 8 p.m., where he is attracting large and representative audiences. His breadth of thought and fluency of expression, draw and hold an ever increasing number of thoughtful and earnest seekers after truth.

"A Study of Theosophy" recently furnished the subject for a remarkably interesting lecture by J. Wm. Fletcher: "Spiritualism [said the speaker] claims that man is a spirit, that he lives after death, and that he is able under certain conditions to demonstrate that life. Theosophy always accepts this statement, somewhat conditionally it is true, but makes the object of its study the law of life, rather than a personal demonstration of it. In fact the study

of spiritual law, with a general application, is more emphasized by the Theosophist than the Spiritualist. Each class of persons are looking at the same law from a different standpoint.

The Spiritualist divides the constitution of man into three parts—body, mind, soul; or, physical, mental, spiritual. The Theosophist makes man seven-fold—body, vitality, astral body, animal soul, human soul, spiritual soul, and spirit; and these are but a little more careful classification of precisely the same thing, the astral body corresponding to what has been long known as the spiritual aura. Here many very remarkable descriptions were given, it being held in a general way that red denoted physical life, yellow, mental life, while blue was the color of the spirit. One great point of difference found between these two bodies of thinkers is that Spiritualists [generally] seem to feel that organized individual consciousness begins with birth, but continues always throughout the unborn years of the future. Theosophists equally accentuate life *before* birth, contending if man is to exist forever in the future he must have existed throughout all the past.

IN view of the present agitation in religious circles, no recent publication is more timely than W. J. Colville's lecture and poem, "THE NEW IDEAL OF THE CHRIST," which is now issued in a neat pamphlet, price five cents—six copies twenty-five cents. This is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinction from the orthodox supernatural conception on the one hand, and the negative, agnostic theory on the other. It can be obtained of the publishers, Colby & Rich, 9 Bosworth St., Boston, in any quantity desired. Special rates for 100 or more copies in one order.

B. O. FLOWER, *editor of the Arena*, pays the following tribute to *DIVINE LIFE AND HEALING*, by Eugene Hatch, Cloth, pp. 178, price \$1.00. Published by the Christian Science Publishing Company, Chicago:

A most thoughtful work has recently appeared from the pen of Eugene Hatch, entitled "DIVINE LIFE AND HEALING." It is a critical examination of the commands and injunctions of Jesus, and points out in a clear and concise manner how the Church has fallen away

from the great vitalizing principles laid down by the founder of Christianity, who always taught life rather than dogma, and deeds rather than creeds. Mr. Hatch believes that the power possessed by the disciples in the time of the early Church manifested in the remarkable cures performed, would be manifest to-day in the church if a return be made to the beauty, simplicity, and earnestness of the early Church. This work ought to be read by every Christian, not in a captious, fault-finding spirit, but with an honest, earnest desire to reach the truth. The chapters, "Believe the Works," "Keep my Commandments," "I Am that I Am," "Keys to the Kingdom," and "This is Life Eternal," are particularly strong and rich in noble thoughts. Such works as this, while no more orthodox than was Jesus orthodox in the eyes of conventionalism of his age, are bound to do good, as they are luminous with true religion.

The Unity Publishing Company, of 820 Walnut Street, Kansas City, Mo., has just brought out Professor Drummond's great address, "LOVE THE SUPREME GIFT; the Greatest Thing in the World," in a tasteful little pamphlet, bound in tinted cardboard, tied with silk cord, and sufficiently small to go in an envelope. The paper is good and the type clear and inviting, while the price is only 15 cents. This is one of the noblest utterances of our day. It should be read by every one and now that it costs only 15 cents every one ought to possess a copy.

Through the kindness of Mrs. Roberts and family, 168 Summer Avenue, Newark, N. J., W. J. Colville has been holding a series of instructions in Spiritual Science at their hospitable home. The lessons are now being given on Tuesdays and Thursdays of each week at 3 p.m.. Single admissions are permitted to enquiring friends. W. J. Colville has also a select class in New York on Tuesdays and Fridays at 8 p.m., at 52 West 12th Street, for the especial convenience of business men; the ladies are always welcome and there are always several present.

Dr. C. B. DAVIS, 137 Friendship Street, Providence, R. I., is one of the finest *tenore robustos* in this country. His pure Italian

method of singing, in addition to his magnificent natural voice, render him a most valuable acquisition whenever he can be induced to appear. He has often assisted us in our Sunday meetings in New York and Boston, and we think it possible when his other duties are not too onerous, he might consent to occupy a position as soloist in a choir or otherwise.

Form country classes in your own houses. Begin at once to study the Science of Spirit at home. W. J. Colville's eight home lessons in Spiritual Science will be forwarded to any address upon receipt of \$1.50 if accompanied by a subscription to this magazine.

TOPICS OF THE LESSONS.

1. Statement of Being—Relation between man and Deity.
2. The Prayer of Faith—a study of Desire and Expectation.
3. Distinction between Faith and Belief—The Healing Power of Faith.
4. Chemicalization or Crisis—The death of the old and birth of the new Man.
5. Divine and Human Will—What WILL can accomplish when recognized and understood.
6. Thought as a Creative Power—How our thoughts build our bodies.
7. The Law of Correspondence elucidated—A practical guide to treatment.
8. Self Culture, Self Healing, and Self Protection, coupled with plain directions for the government of the circumstances of daily life.

These lessons are both milk for babes and strong meat for practitioners: they are couched in the plainest language and contain the most positive statements concerning the divine immortal potencies of man. These valuable MSS. are in clearest typewriter style.

BOOK REVIEWS.

THE BOOK OF LIGHT AND LIFE, OR THE ESSENCE OF THE SOHAR, pertaining to the Mysteries of Man, the Christ, and His Coming Kingdom, by Peter Davidson. Author of various works on music and occultism, and member of several esoteric fraternities. This is an earnest and somewhat ambitious attempt to give to general readers an outline of some rather deep researches into universal mysteries. The book is divided into seven lengthy and ample chapters, titled as follows: I. The Bible of Humanity. II. Mysteries pertaining to Man. III. The Christ of the Kobala, etc. IV. Mysteries of the Soul. V. The Christ, the Cross, the Church, etc. VI. Death, Ancient Initiations, etc. VII. The New Advent, the Coming Reformer, etc. Mr. Davidson is certainly well up in his subject, he knows what he wishes to say and he says it well; his definitions are particularly clear, his renderings of different Hebrew and Greek words whose meanings are dissimilar but which are often confounded by translators, adds much to the value of this decidedly instructive and more than readable volume of 240 large size pages. The author's dedicatory phrases introduce to the reader the general purport of the volume, as they are addressed to "All sincere lovers of truth and non-bigots, but chiefly to all who, dissatisfied with the whims, shams and frivolities of a worldly life, long for glimpses of more permanent and better things." Facing the preface is the following quotation from Roustaing, which seems a sort of key to the theology of the book, "Jesus is a Being whose entire life is one continuous miracle. He is one of those innumerable Sons of God or Æons, each of whom is charged with the government of a Planetary Sphere, which they guide and direct along with its humanity, until it ultimately reaches perfection." The preface opens with the declaration, "This is pre-eminently a highly important Soul-Cycle in the world's history, when the knowledge of spiritual verities must become universal." Some of the statements concerning the present condition of society are tintured with pessimism, but the strain is never hopeless, as the coming deliverance which is sure, is never lost sight of. The writer does not hesitate to accuse the existing churches of spiritual

destitution, but he deals mostly in spiritual interpretations of mis-conceived doctrines. He has a fine faculty for biblical exegesis, and no fearless though reverent student of Scripture can feel in the least wounded at any of the attempts made to clear away the impediments of tradition and reveal the gems in their native brilliance. Students of Theosophy and Metaphysics will find this work a valuable aid and companion in their studies. It is very free from dogma and unsupported assertion, and is, in our opinion, one of the very best works of its size and scope now before the public. Published by the author at Loudsville, White County, Georgia, price, \$1.00. We can supply it.

* * *

GOD'S BREATH IN MAN AND IN HUMANE SOCIETY, by Thomas Lake Harris. This is a wonderful book written by an extraordinary man. Opinions and estimates of Mr. Harris may be numerous and varied, but none can deny that he is a graceful, attractive writer, and that many of his compositions, both in prose and poetry, are sublime. We never undertake to fully endorse what we do not fully comprehend, therefore, if there are mysteries pertaining to divine inner respiration which we have not yet fathomed, we leave them to be explored through experiences such as Mr. Harris and others claim to have passed through. "God's Breath in Man" is full of fine passages, and it would be no difficult task to collect from its 314 pages a very choice collection of gems of thought clothed in beautiful and expressive language. The work is divided into an introductory chapter very plainly and forcibly written, and twelve sections with the following headings: I. God discoverable through Divine-Natural Respiration. II. Divine-Natural Respiration, Tentative Experiences. III. Jesus of Nazareth, the Divine-Natural Man. IV. New Born Religion in the Old. V. God in Creative Evolution; Solar Respiration and Religion. VI. Jehovistic Evolution in Israel. VII. Occult Organism of Man. VIII. Romanism and Protestantism. IX. Jesus of Nazareth; His Action in the World Drama. X. Human Naturality included in Redemption. XI. Final Judgment of the Natural Man; its advance in Redemptive Evolution. XII. The Divine Humanity; Marriage of Earth and Heaven. In the entire volume there are 584 paragraphs, by this division of its contents (the twelve lengthy chapters are also

frequently sub-divided under special headings), it is very easy of reference, and as we wish to give our readers a glimpse at least of the author's style, we quote entire the second paragraph, "Here is no appeal to books, however valid; a rest on no bygone authorities, however venerable and precious. Socrates replied to the questioner, in effect, that a man must first know himself before he should speak of the unknown deities. I am a centralized and rounded man; I intelligize from the root-ground to the utmost leaf and flower of personality; so, knowing my personality, in it, through it, by all its faculty, by all its sense, I know God, whom I shall see for myself, and my eyes shall behold, and not another." Here is paragraph 184, which grandly refers to Jesus, "Unconquerable Galilean! No sooner does the agnostic scientist think him dissolved into nebulous mist, dispersing in the dry light of historical criticism, then he opens to himself a way, 'Lo, I am with you alway, even unto the end of the world!' and this time it is by a way as scientific as science and as human as humanity." And here is the paragraph with which the fascinating volume ends, "God is made habitation to the innumerable world systems of His divine natural humanities; they inhabit Him; but, in turn, to eternity He inhabits them. God specializes because He universalizes; He universalizes that He may specialize. He inhabits the solar and planetary orbs that he may people them with personal men and women, twain—one in the perfection of His likeness-image; but He populates the psyche of the tiny insects, the winged worms, with infinitesimal impersonal image-likenesses. He inhabits them, and they, in their degree, may behold His face and glow in the splendors and beatitudes, as we may. Our conceptions of dimensions are notional. To the logical reason God is found, by His infinitude, in the minutest touchpoint of creatures that to our notional apprehension rank as least of the infinitesimals. The reflex wonder world is this apparitional universe, this phenomenal nature; the real wonder-world is God; the Father-Mother of our spirit and its flesh. The human world is coming home to God; this is the significance of the hour." Three paragraphs out of 584 cannot do more than whet the reader's appetite for the stupendous book in which they are contained, which is very nicely got up on fine paper, substantially bound, cloth, \$1.00; paper, 50 cents.

Handsome edition with fine portrait of Thomas Lake Harris as frontispiece, \$1.25. Published by the author at Fountain Grove, Santa Rosa, Cal. Can be ordered through our agency.

* * *

DON'T FORGET THE LITTLE FOLKS.

THAT excellent periodical for children, *The Cup Bearer*, greets its youthful readers every month by offering them fresh fruit from the bending boughs of the Tree of Life, and fresh, clear water from the living well of perennial inspiration. The stories, essays and poems are all beautifully written, fine ideas couched in simple language so that every child can understand. If you have children in your homes you cannot do without it. \$1.00 per year, single copy, 10 cents. With *PROBLEM OF LIFE*, \$1.75 per year.

* * *

CARLYLE PETERSILIA (the advertisement of whose *School of Music*, 62 Boylston Street, Boston, appears in another column), is the author of two most remarkable psychical novels, "The Discovered Country," and "Oceanides," the contents of which he declares were communicated to him by the spirit of his father. When these books were first issued, the writer assumed the name of Ernest von Himmel, but the real personality of the author soon becoming known, he decided to attach his rightful signature to his publications. "The Discovered Country" is a very graphic description of what purports to be a series of actual experiences in the spirit world. Readers of Swedenborg will find much to interest them, though possibly somewhat to criticise. Spiritualists will no doubt differ in their mode and degree of acceptance of the statements put forward concerning the perfectly natural character of the invisible world, but we should think the bulk of the accounts rendered would prove acceptable to most thinkers who are intelligent enough to perceive that as everything with which we are conscious on earth is originally a mental concept, the unseen state must embody, in some manner, all the objects with which we are familiar. On such questions as whether there are animals in the spirit world, the writer offers happy and reasonable information quite in accordance with sound scientific deductions; his point is that as all so called evil is due to ignorance and imperfection, we can readily conceive of creatures of every variety, but all harmless.

As to family and club life in the next state of existence, the universal operation of the law of attraction is clearly shown, and among the amusing as well as instructive recitals of visits to limited communities, the story of Aristotle among the woman-haters, whom he seeks to convert, is full of humor and incident. The moral tone of the work is exceedingly high, and no one could read it thoughtfully without imbibing many practical lessons of value at all times and everywhere.

"Oceanides" is a very extraordinary tale; it boldly touches the marriage question and explains the theory of spiritual counterparts in a very interesting and graphic biography of a noble but greatly afflicted woman. This volume is dedicated to Rev. M. J. Savage, the widely respected pastor of the Church of the Unity, Boston. We should much like to read his opinion regarding the peculiar scientific and religious as well as advanced social theories with which the book abounds. As a novel, it deserves to rank almost among the masterpieces of the greatest writers of fiction, which, after all, is only fact disguised. The plot is a very strong one and all the characters are well sustained; it could be successfully dramatized, as it abounds in striking and even sensational incident. The writing is smooth, forcible, eloquent, and, at times, heroic and sublime. It abounds from first to last in intense human interest and may well become a standard classic. It compares favorably with many of the stirring novels of Balzac and other vivid authors who carry their readers along with them from beginning to end by the double force of a peculiarly intricate plot and unusually successful handling of good and copious material.

"The Discovered Country" we have only seen in handsome cloth binding, price, \$1.00. "Oceanides" in strong paper cover (418 pages), can be obtained for 50 cents, or we can send it with one year's subscription to *PROBLEM OF LIFE* for \$1.35.

* * *

WE are glad to say that subscriptions to the *Arena* and *Way-side Lights* are pouring in. The *Arena* is the great magazine of the day, *par excellence*: no other monthly periodical furnishes anything like so rich and varied a collection of articles from so distinguished a corps of writers.

MYSTIC SENSE OF THE SCRIPTURES. Choice excerpts from Mme. Guyon's work on that subject, compiled by Mrs. M. M. Phelon. Published by Hermetic Publishing Company, 619 Jackson Boulevard, Chicago. This is a rare and exceedingly valuable little book: persons desirous of feeding their innermost nature will find in the beautiful interpretations of Scripture given by the eminent mystic, Mme. Guyon, exactly the nourishment of which they stand most in need. There is not a controversial line in the precious little volume, which is, from first to last, the result of *bona fide* spiritual illumination. Power and peace are felt by discerning readers as they peruse the wondrous lines. Price, 50 cents.

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CHRISTIAN SCIENCE BIBLE LESSONS. Expositions of International Bible Lessons, by Rev. Frank E. Mason, editor of *The Seed*, pastor of the First Church of Christ (Scientist), Aurora Grata Cathedral, Madison Street and Bedford Avenue, Brooklyn. These lessons will, no doubt, prove of great interest to all who endorse or take an interest in the views proclaimed by Mrs. Mary B. G. Eddy, and those who take "Science and Health" as their text book. The subject matter is well arranged and gives evidence of much thought in preparation. Many of the views put forward challenge careful consideration. It is interesting to see how much can be extracted from ancient prophetic utterances by fertile scholars in the present day. Published at 434 Greene Avenue, Brooklyn. 10 cents per month.

* * *

PARACELSUS, by Franz Hartmann, is by far the most remarkable of the books published by John W. Lovell Company, 150 Worth Street, New York, in their Occult Series, as it is a literal translation in plain English of many of the most peculiar writings of the "Bombast of Hohenheim." The portrait of "Paracelsus," which serves as frontispiece, represents this remarkable student of hidden law as possessing a massive head, denoting great intellect and force of character; a commanding face, features finely expressive of intense confidence in his theories and in his own ability as their expounder. The work proper is introduced by an exceedingly good preface, which should be carefully studied. Dr. Hartmann is very careful to explain to the general reader that there is an

inner meaning or allegorical sense to all mystical writings, and therefore these seeming extravagances are such only in appearance to the uninitiated. Lovers of the antique and curious in literature will be charmed with this book, and students cannot fail to gather something of value from its 367 pages, which include a copious and carefully compiled index, greatly enhancing its value as a convenient book for reference. The arrangement of contents gives us first a Life of Paracelsus, in which ample justice is done both to the man and his philosophy; then we come to an explanation of occult terms, which greatly facilitates understanding of the somewhat unusual matter of the subsequent chapters on Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy, Astrology, Philosophy, and Theosophy. An appendix clears up many difficulties the reader may have encountered during his excursion into occult realms. It is a striking feature of this enterprising age that such a product of a mediæval alchemist should be having a good circulation all over America. In stiff paper cover, 50 cents a copy. We cordially recommend this book to students who can discriminate.

* * *

THE SPIRIT OF MAN. By Arthur Channing. This is an essay in Christian philosophy, whose charm will be felt by many who do not share the author's theological basis and conclusions. It has a rare sympathetic and persuasive quality, which wins and carries our assent even though we may disagree on some grounds and principles. It is in detached passages that the true sentiment of Mr. Chandler's book may best be conveyed, rather in following the line of argument or philosophic thought. Thus, "the eternal life," he says, "is a life which has wholeness, comprehensiveness, order; a life in which heaven and earth, the ideal and the real, have met together; a life in which the various rays of truth and intuition are gathered to a single point; a life both mystical and practical, giving a solid and systematic expression to the most purely spiritual conceptions. There is no contrast to be drawn between present life and a future; the only real contrast is between a spiritual life in its successive upward stages, and a carnal life in the various phases of its fall; between a spiritual life planted here

and flowering hereafter, and a carnal life, dying here, and dead hereafter."

Freedom he places in the spirit, rather than in the will, "for 'will' is a word of doubtful meaning." In every act of will there is the interaction of reason and desire, but this does not produce freedom for the individual. "Passion is not purified by merely being rationalized. Under the manipulation of reason desire ceases to be blind appetite, but does not thereby become moral. The man is free, not when his impulses are intellectualized, but when they are sanctified. Formal freedom may consist in the survival of reason; real freedom in the restoration of spirit. Formal freedom means that a man acts consciously, acts in view of a satisfaction of his nature, whatever that satisfaction may be; real freedom is the power to live the life of the spirit, the life of communion with God, and of disinterested service of man." The last chapter is on institutions, whereby man is trained to unselfishness, and led into wider and truer views of life, larger duties and fellowship with all mankind. "The whole significance of institutions consists in the fact that individuals are in them associating themselves with each other in order to affirm and express certain ideals and aspirations of their nature." The point to be borne in mind is that institutions are made for man, not man for institutions. The danger lies in regarding them not as *means*, but as *ends*, to which the individual is often wrongly sacrificed. It is really the reaction against "faith without works" that has brought about the condition of "works without faith"—"the materialistic philanthropy," as this author calls it, whose "watchwords are thrift and sanitation," whose ideals are "material comfort" and the spread of "useful knowledge," and in whose eyes "the individual is an instance of economic laws, an item of scientific classifications."

Mr. Chandler is right; we need bread for the soul as well as the body. Neither claim can be disregarded if humanity is ever to grow into its full stature and symmetry. When once this truth is understood, the few will no longer feed at the expense of the many, social conditions will equalize and adjust themselves, for society will recognize itself as an organism whose growth and development depend upon the well being and harmonious relation of all its members. Published by Longmans & Green, price, \$1.75.

IN MEMORIAM.

CARDINAL HENRY EDWARD MANNING, for many years the Roman Catholic Archbishop of Westminster, passed from the visible to the invisible side of existence, January 14, 1892, at the advanced age of 83½ years. As is well known, he was in his early manhood a distinguished member of the Established Church of England, which body he left for the Roman communion in 1851. He was almost immediately appointed to high ecclesiastical offices in the Papal jurisdiction, and was consecrated Archbishop of Westminster June 8, 1865, and made Cardinal ten years later. He was not only a vigorous and able churchman, but what is vastly more, an earnest lover of humanity.

His warmest sympathies were ever with the toilers of both sexes. In February, 1890, he wrote in regard to the invitation of the Emperor of Germany to the European powers to meet in conference on the subject of labor: "I think this Imperial act the wisest and worthiest that has proceeded from any sovereign of our times," and declared that "the hours of labor, the scantiness of wages and the uncertainties of employment, with kindred causes, have rendered it impossible for men to live a human life," and that "the condition of wage-earning people in every European country is a grave danger to every European state."

In the same month, in an interview in London, he expressed the opinion that the time had come for strenuous efforts to protect working women and to secure "equal fairness in the matter of their hours of work and wages as men now obtain," and he looked to America, "renowned for its gallantry and for its kindness to women, to lead the crusade against every one who overworks, underpays or ill-treats in any way the prototypes of his own mother and sisters."

Only the blindest and most bigoted of senseless partisans will applaud a man because he holds a high position in Church or State or refuse to honor him because his views do not in all things accord with theirs. Cardinal Manning was a man of noble, generous, sympathetic nature, and drew more people into the Catholic Church in England because he was so good a man than through the agency of all his brilliant literary and pulpit efforts combined. Human nature is always reached by loving hearts.

THEOSOPHICAL JOTTINGS—CORRESPONDENCE.

A correspondent writes:

"The other evening a party of twenty-five or thirty people were at the home of the Vice-President of the Theosophical Society (Krishna) in Phila. They were sitting for some occult demonstration; they were not particular of what nature so long as something occurred. The parlors were well lighted and all seemed intent upon the matter. You can judge of their extreme consternation and surprise when (after sitting half an hour or so), a powerful stentorian voice, clear as a bell, spoke in the air above them these words: "I am a master, a *Mahatma*. I come to inform you that the work which our sister, H. P. B., through the change called death, was obliged to discontinue, will be taken up and carried on by and through the occult powers now vested in our worthy brother, H. B. Foulke, whose life will be given to the work. We have chosen him for this occult work, let no one gainsay this command!" You can never imagine the *hubbub* this created. There is a great deal of talk over it. It appears Foulke has H. P. Blavatsky's letters to prove she wished him to go on with the work, but he is a *believer* in all spiritual phenomena, and that frightens many of the Theosophists, who fear undescribable consequences if he works as their representative. They are mistaken; he would lead them out of their present rut, but would not work in any society, only outside, free from all restraint. He wishes to be recognized as H. P. B.'s successor: he is the young man in whose presence the original painting of the "Nazarene" came by occult means. It would be a good idea for you to speak of this, it would help him and also help you, if you can get this account in your own and other papers, it would lead to something of importance perhaps."

Our columns are always open to interesting news, but of course we cannot be expected to have any definite opinions of our own where we have had no direct personal means of investigation. We have long anticipated the nearing advent of a time when Theosophists and Spiritualists will pull together, not apart. There are connected with both distinctive movements some timid and some bigoted partisans, but these are far outnumbered in all progressive and reformatory movements by those whose chief desire is to arrive at truth. Our slight acquaintance with Mr. Foulke enables us to say that he is at least a gentleman of far more than average ability and profoundly interested in psychic science.—[Ed. P. or L.

THE DIVINE SCIENCE OF HEALTH.

BY F. J. MILLER.

LESSON II.—AFFIRMATION.

"Stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."—GAL. v., 6.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life."—JOB xxxiii., 4.

"I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean."—ROMANS xiv., 14.

IN our last lesson we endeavored to show that God (Good) and man are one; that God (Good) and the universe is one; that diversity is in manifestation and the *power* of manifesting is the *power* of God. God manifests Himself in His creation. All creation is *one*, and no part of creation can be separated from God for God is *in* His creation; as all things are evolved from Him and without Him is not anything. His Om-ni-presence is in all; His Om-ni-po-tence governs all; His Om-ni-science sees all; reality and eternity alone belong to God, therefore we have power to affirm that we will stand fast in the liberty and freedom of perfect health, perfect strength and perfect happiness. We can affirm that we will not be entangled in the bondage of error through any admission to the contrary of these truths, for the spirit of God, the breath of the Almighty is our life and in that living truth we affirm that we are free from sorrow, sickness and suffering of every kind, for all uncleanness and inharmony cometh not from the spirit of truth but from the illusion of *fear*.

Thus seeing how our life is held in the life of the Infinite we can truly affirm that we will not be overcome by dwelling in erroneous thought of a life of inharmony apart from the life of God, but will overcome all error by the word of truth.

Truth affirms that this visible universe is the shadowing forth of the invisible and that neither in the visible or invisible is there aught but one mind, one life, one force, one principle, God (Good) from which all things emanate and we must work out our problem of life from this one principle, Good.

No argument of denial need be used when we make our affirmations of truth, for whatsoever we affirm, we deny its opposite. Two opposites cannot assimilate, and that which is born of the darkness or lower life of ignorance, cannot manifest itself in the *illumination* of the *knowledge* of that intrinsic divinity which dwells within the heart of every human being; therefore when we affirm that we are divine, that we bear the impress of divinity, that spirit can never be trammelled or limited by any sense of material environment, that the life of God is the *only* life of the universe, that all life is perfect and harmonious, that all sickness and suffering, of whatever kind it may be, is deceptive and illusive, that the kingdom of God is here and we are partakers of it, we virtually, in such affirmations, deny the power of any pretentious claims on the illusive plane of sense and seeming.

The silent thought and the spoken word in the affirmation of truth, carries unspeakable power, speaking to the soul to whom the word is addressed in tones unmistakably sure, saying, "Arise, thou that sleepest," awaken from thy illusive dream, for that mask of deceptive illusion which thou hast worn shall be removed, the true nature of life shall be revealed unto thee, thou hast an inheritance clear and undefiled which fadeth not away. In this inheritance are all the joys that heaven and earth can bestow, for that which is born of heaven comes to thee from the harmonious sphere of the melody of life and gives to thee that enduring knowledge that they that wait upon the word of Truth shall renew their strength of life; they shall mount upon the wings of faith and afterward behold the glory of that sweet peace which passeth understanding.

It is necessary to the students of this glorious Spiritual Science that all affirmations should be first clearly defined in their own mind before being used; they should be analytically treated. If lassitude or pain are felt in the senses, either acute or chronic, we cannot affirm we have no pain, but we can affirm when we realize our spiritual inheritance, "My life is God's life; God's life is perfect, in consequence my life is perfect, for my life I receive from the God of Perfection Oneness—therefore no pain can hold me. I affirm positively my life to be superior to any versatile changing form of pain, and in the superiority of my God-given inheritance I will not allow this form of idolatry to hold me in its

grasp. I affirm sickness, sorrow or sin cannot touch me if I rest under the shadow of my birthright, if I hold my thought in the attitude of peace, no unrest can disturb me and as my body responds to my thought and my surroundings are conditioned by my thought, it is in my power to think all things in harmony with the oneness of life, consequently I can understandingly affirm even as Christ I am one with God, one in Spirit in the vast universe of diversity of manifestation I am one."

No two opposite powers can reign triumphant, if weighed in the balance one will be found wanting. I have weighed my spiritual inheritance from the Infinite against my earthly hereditary, and I affirm the former to be *One, All, Infinity and Eternity*, the latter is *illusory, changing and unreal*.

To know the truth is to know the reality of life; to have faith in the truth is to be free, exempt from the law of limitation and environment. Spirit knows no limitation. Discord is a limitation, therefore I affirm that truth only shall be made manifest through the reign of tranquility and happiness wherein I find myself within God and God within me.

As there is but *one* life, so there is but *one* law of that life; the life is perfect, so must the law be. This law of life gives to me perfection, harmony, therefore I affirm I am perfect, harmonious, well. As a child of God, born in perfection in my real self, I put off the things of time and sense which give place to erroneous views of life and let in the unchanging truth of eternal freedom.

In making these affirmations faithfully, we shall roll away the mists of illusion from our thoughts, disallow all false thoughts to express themselves in our conversation or acts and rest in the power of Infinite harmony here and now, pervading all.

All things are formed in the Infinite Mind, and that which is silent and invisible is made manifest through the Word. "Thy word, O God, is truth." Thy word is eternal, therefore I affirm I am eternal, formed in the infinite mind. There is no lack of power within me, for God pervades His holy temple and in Him I am at rest and stand fast in the liberty of the law of Christ which hath made me free from the law of sin and death.

The student should always be strong in affirming freedom from sin. There is no power in sin to hold us so soon as we

acknowledge and realize there is only One Good Omnipresent, for just as much as we realize of this truth we make manifest in our words and actions.

If we live in the knowledge of God within, we cannot get out of harmony, for we acknowledge a union with all harmony in the universe and in so doing we become one with it and no false beliefs of limitation in the attainment of a perfect life in truth can darken our vision of peace; no false dreams can become real to us, for in our affirmations we give expression to truth only, acknowledging God to be the Expressor.

The earnest student on first reading this lesson on "Affirmations," is very apt to exclaim, how can I claim so much for myself when I do not feel it, and see so much in my life and actions that is not God-like?" To this thought the answer must come, "Cease to behold so much that is not God-like and turn your visions within, there behold yourself as you are in Spirit created from God in His image after His likeness pure and holy." From this plane of your being, which is your only real life, you will see that all the affirmations are true of your real self, and it is this inner self which has to be acknowledged; in acknowledging the same, we place ourselves in an attitude of ability to make manifest the divine; beholding ourselves from this regal height, we see ourselves as God sees us; while viewing ourselves from this mountain top we have no place to dwell upon that which is beneath it, consequently our affirmations are made in truth. God is Truth. Truth is Power. The power of truth will ever overcome by its positive force the negation of error. When we acknowledge this power in all our thoughts and ways, our path is directed in safety and surety. We have neither added to or taken from our real substance, for that substance is God. God in his eternal ray of fullness lives within us, and in recognizing this fullness, we grow into a consciousness of our possibilities to make manifest upon our bodies and in our surroundings the works of God.

Cease, therefore, to think on error's ways which are only ignorance. Learn to think right. Right thinking brings right actions. We can only think from the power of the Eternal. Deriving all our power from the Eternal, we only in our affirmations acknowledge our dependence upon this Power, for as there is only one

power, we are dependent upon it, which is absolutely perfect and leadeth unto the ways of life eternal. From this basis we arrive at such truthful conclusions that our mental conditions are freed from all the clouds and error of deceptive ignorance and we dwell in the radiant knowledge of that light of life which "lighteth every man that cometh into the world."

This light which lighteth every man that cometh into the world is the Christ in man, therefore as Christ affirmed the light in Himself to be every one's light, why should we not affirm it for ourselves and put away from us all idolatry in bowing to the error of false gods many, acknowledging only the one God who lives and reigns in all, therefore all life is one and all life is perfection.

Beholding ourselves from this eminence of birth, we plainly perceive that in all the above affirmations we are not arrogating any attribute to ourselves which does not belong to us, only firmly fixing in our minds the reality, harmony, and eternity of life, in so doing we expand our consciousness and become mentally illumined with the radiancy of the spirit of truth, and as there is no standing still in God's life, so we in consciousness of truth must grow into more truth, as we seek to know this light of wisdom we shall understand how all her ways are ways of pleasantness and all her paths are peace.

Dear fellow-student, whoever or wherever you may be, fail not to make your daily affirmations of One-ness with the Eternal Truth, for they will prove your stronghold in every time of error's suggestions. It is the mighty harmonious force of the universe which we lay hold upon to strengthen us. They are watching and praying that we enter not into temptation. They are the prayer of understanding without ceasing. They are the positive assurance of the Christ within. They solve that mathematical problem of life by which every step of the way leads us nearer to "The Principle, God," for they disabuse the mind of the sinful, narrow, unworthy life of man in God's sight and place him in relationship to all that is good, true, noble and uplifting.

In these six simple lessons I shall endeavor to give the general outline of this Spiritual Science of Health and Healing, hoping it will be found healthful to many who are not within reach of a healer or teacher, and we know there are many such who are sub-

scribers to the PROBLEM OF LIFE. Those who desire ample and extended instruction, can receive much spiritual enlightenment if they will not only read a lesson but encourage the habit of letting their meditations carry them in the direction of its inner meanings as they reposefully recline on their sofas after having carefully scanned the printed page.

THE PHILOSOPHY OF EPICTETUS AND ITS BEARING ON MODERN METAPHYSICS.

BY W. J. COLVILLE.

AMONG the noble men of old, scarcely any can be found who rank deservedly higher than Epictetus, a philosopher indeed, and one, moreover, who early learned wisdom in the school of adversity. When a child he was submitted to every form of cruel indignity and suffering, but though his outward frame bore traces to the end of the cruel blows inflicted on it in his youth, his intellect and moral conviction soared so far above all material infirmity that physical decrepitude was forgotten, may we not even say that in measure, at least, it was glorified through the supreme conquest of the soul over its temporary house of flesh. It is indeed great to finally subdue all bodily defects, but it is not small to rise so superior to them, even while enduring their continued appearance, that these "thorns in the flesh" are no practical impediments to the achievement of the truest greatness. Epictetus was never outwardly imposing or majestic; his form bore traces of youthful humiliation inflicted by a tyrant's hand, but the sweet serenity of his noble countenance was never marred, and shining through his glorious eyes was that light which is never seen save when a soul has gained a perfect victory over the severest temptations to yield to the depressing influence of physical disaster. Let us look at a few of the maxims of this virtuous sage who lived to prove that happiness is possible wherever there is mental freedom, and who practiced as well as preached the ability of a life devoted to a noble cause—that of the elevation of the race at large—to become sweetened and mellowed instead of soured through the discipline

of such adversity as calls forth heroic sentiment, and not repining when the lessons trial can teach are wisely and faithfully heeded. Unlike those of the Stoics and Epicureans whose philosophy was a mechanical necessarianism, Epictetus discovered purpose as well as order in the universe, and in his eyes the purpose of all struggle was the attainment of the greatest happiness through securing the general good. Selfish aims and petty personal ambitions he scorned and detested, he lived and worked for others rather than for self, and yet was wise enough to see that all human interests being identical, no one can advance another's weal to his own detriment, nor submit to personal degradation which shall bring joy to others. Permit us here most earnestly to urge the consideration that many of the so-called pagan philosophers taught the same ethics of duty and privilege we find inculcated in the New Testament; primitive Christian teaching was not in its purity always original, but it was grandly and universally eclectic. Among the wisest of the sayings attributed to Epictetus and numbered among the fragments gathered up by Thomas Wentworth Higginson in his splendid tribute to this illustrious man, we find the following, "A life at odds with fortune resembles a wintry torrent; for it is turbulent and muddy and difficult to pass, violent, noisy and brief. A soul conversant with virtue resembles a perpetual fountain, for it is clear, gentle, agreeable, sweet, serviceable, rich, harmless, and innocent." And also let us note the following, "If you would be good, first believe that you are bad," and "It is better sometimes frankly to offend, and act often wisely, than to say we seldom err and offend frequently." All teachers are largely influenced in the style of their discourse by their pupils, and thus we can readily trace in the manner of Epictetus the reflex action of the times in which he lived. The people with whom he came most in contact were apt to be haughty, pretentious, making much of their vaunted excellence, but behind their professions there was little backing of noble sentiment, therefore the tenor of his words proves his endeavor to inculcate becoming modesty; he seems at times, perhaps, to incline too much to the view that we should confess ourselves transgressors of the law, but he never loses sight of the beacon light of a high ideal, and thus when he speaks of acknowledging ourselves bad, he means that we should discriminate

clearly between our possible and actual attainments. I *can* do all things is not saying I *do* all things; I am able to live a virtuous life and I intend to live such a life, is not equivalent to the insincere glossing over of peccadilloes, and possibly even crimes, voiced in such untrue statements as those frequently made by the victims of undue self-righteousness who fail to distinguish between the ideal as the star that lures them onward, and the actual which must be transmuted by following the star. It is curious to watch the turns and twists given to salutary precepts by those who utterly miss their rightful application. To confess oneself other than good in practice is to declare oneself capable of goodness, for there can be no wrong in doing one's best however poor it be. Our sense of sinfulness or unworthiness is evidence of our own diviner capabilities and the supposed accusing voice of conscience is the urgent appeal of our best friend inviting us to come up higher. So long as we are complacently satisfied with ourselves and our doings, we are unfired by noble ambition to more perfectly excel. All work is relatively perfect or imperfect, the more we see the possible actualization of a great ideal in our own conduct, the more deeply conscious are we of present imperfections. No mistake can be more misleading than to suppose that a truly spiritual view of man's inherent goodness tallies with a blind, foolish acceptance of every distorted semblance of an ideal as its perfect reproduction. I must be conscious that my work is less than perfect or I will never improve it, but though I see its present defects, I must never permit the contemplation of them to deter me from pressing forward; inspirations come from looking up, not down, and the successful artist is he who often looks off from the canvas on which he is working, to the copy beyond, from which he draws incentive to perfect imitation. Our ideals are both without and within; we are first conscious of them as without only, but as we grow in self-knowledge and discover more and more the hidden treasure in ourselves, the ideal is transposed, no longer is it embodied in an outward manifestation, it is henceforth found within. Scarcely any sentence can be truer than another saying of Epictetus, "Chastise your passions that they may not chastise you." Great truths are frequently given to the world by noble thinkers so sententiously that we do not by any means catch the wealth of

meaning in a phrase till we have heard it often and pondered over it long. Chastisement is a forbidding word to many, but it means to cleanse, purify, correct. There are but two ways of gaining experience but there are two, and it is for each and every one of us to choose an alternative. If we discipline and subdue our passions, that means work, for no exercise is more trying in its opening stages than that which finally results in the transposition of energy. What we save on the lower to use on the higher planes of activity, is a clear gain to us and to all humanity, and if we only *will*, we surely *can* so conserve the force and vigor of life in youth as well as in later days, that all this boisterousness and effervescence of animal spirits so characteristic of the young, and often the cause of so much immediate difficulty and subsequent regret, can be directed so that without any repression it can be employed in the best undertakings imaginable. No energy is other than good; the natural passions are not sinful, but they are rightfully servants, they must be disciplined, regulated but not destroyed. The greatest good work performed in any field of action is usually accomplished by persons of immense personal vigor who have chosen to utilize a force which is always destructive if unbridled in such a manner that it has become the great constructive power in art, mechanics, or whatever may have been the special field for displaying the activity of its possessor. Another golden nugget from Epictetus is "Be not so much ashamed of what is inglorious, as studious to shun what is untruthful," and yet another which cannot be too diligently heeded, "If you would be well spoken of, learn to speak well of others, and when you have learned to *speak* well, endeavor likewise to *do* well; thus you will reap the fruit of being well spoken of;" and again, and these words are indeed worthy of the closest regard, "Freedom and slavery are merely names of virtue and vice; BOTH THESE ARE MATTERS OF WILL. *Neither of them belongs to things in which will has no share. No one is a slave whose will is free.*" We must further quote, or our list of maxims would still be very incomplete. "If you would live tranquil and contented, endeavor that all who live with you may be good. You can have them good by instructing the willing and dismissing the unwilling. Sin and bondage will fly with those who leave you, and with those who remain with you will virtue and liberty be left."

To the last of these utterances two distinct interpretations may be given, the obvious meaning of the mere words must be clear to all, but we are happily in these days seeking for deeper meanings than those, which to translate literally a French idiom, "jump to the eyes." In the choice of associates we cannot be too careful, and particularly should we be mindful of the influence exerted over children by those whom we invite to become their preceptors and companions, but there are many situations in life which in all outward senses are entirely beyond our immediate control. Family obligations, the needs of business and many other claims may well be urged against dismissing from our homes and offices persons whose present mode of life is not what we should like it to be. We cannot always turn others out nor can we always run away, but when such courses are not open to us, the absolutely metaphysical road is always free for us to travel; we can dismiss from our thoughts all that hampers and beclouds us, we can keep the mental company we please; we can attract to us through fixed determination of aspiration, just such invisible co-partners as we choose, and thus, but only thus as society is at present constituted, can we help forward the generous work of calling out the best in our neighbors through the force of silent influence, and at the same time effectually protect ourselves against the inclement blasts of error which were we unprotected, might fell us to the earth. - When once the accretive and dismissive potency of thought is grasped in our daily life, we shall have turned our backs on the Egyptian state of servitude to error and have our faces turned and our feet moving toward the Promised Land where in perfect liberty we serve truth in that divine love from which fear is absent forever.

THE POWER OF THE IDEAL.

"THE Ideal in and Over the Real" was the subject of Rev. M. J. Savage's sermon at the Church of the Unity, Boston, Sunday morning, January 17, 1892. His text was Genesis xxxvi., 27: "We shall see what will become of his dreams."

Dreams are commonly looked upon as impractical and useless;

yet it is because men dream that they grow and improve on every side; it is because man dreams that he is conquering the earth. Everything that he has achieved since savagery has first come to his mind as a fancy, an ideal.

Men dream pictures before they paint them. It is, then, because of this power of the ideal that we look forward to more and higher mastery in the years that are to be.

And yet dreaming is not all of life, though it comes first; the man who is successful must be practical, and deal with real relations; details must be studied; facts must be mastered, and even new ones watched for; and yet life is an unlovely thing if there be nothing but the facts.

The dream side ought to be developed concerning every one of the actual businesses in which we all, men and women, are or may be concerned. No matter how hard the work may be, there is an ideal side, and all have time to note it.

Take illustrations, and let us see if the dream side is not also an intensely practical side.

Take the farmer; there seems to him little poetry in his life; up early and working through the heat of noon, and with it all poor, and finding it difficult to lay away aught for old age. And yet suppose the farmer learns to note that there is a dream side to his work. He treads under his feet every summer day flowers and grasses in large variety; they generally mean little to him; what we call flowers are often to him only weeds; but suppose botany came to mean a little to him, and he saw the meaning of some of the things about him. Geology, even in its rudimentary forms, would speak to him.

The banker need not have his mind bound always to the safety of this and that bit of paper, the placing of this or that loan, if he will see the ideal side of his business, there will unfold the history of civilization to him.

The lawyer need not live always in Blackstone and the statutes as they are written down to-day. Let him study—know the dream side of his profession and see the attempts at government way down in the past. Here is the story of man's instinct for justice and right.

Every man's business has this dream side in the past, and the

man who gives himself entirely to the routine of work, soon has no ambition, no taste for anything else; he is in the worst position any man can occupy; he is content to become a mere piece of mechanism.

The housewife needs to be something else beside a broom, the true business man something beside a leather bound ledger; a man who is content to be simply this is more to be pitied than the most restless and discontented man in the world.

I meet many who have become discontented with this routine, but do not know how to get at the better side of it, and so life assumes a forbidding aspect to them. I have told you of the man who—asked why he had tried to commit suicide—said he was so tired of “buttoning and unbuttoning.”

The first escape is this: These details should become automatic, and buttoning and unbuttoning are forgotten; he should live away from that in thought, and all wearisomeness would fall away before the higher concerns he had taken to himself.

Again, this is an age of realism in art, in literature, when men and women are pictured as we pass them on the street. For myself, I do not want it; the daily sorrows and sufferings that I meet in my life I do not want to meet again in my books. I want to escape from facts, and live in romance and the kind of ideal I long for.

It is worth while for all of us to cultivate the dream world for the sake of the lift it gives us. So climb up out of the rattle and routine of your work, rise above its dust, and learn that you are working with others for the good of mankind.

Higher than that which I have shown you is in the real, is that other which overarches all these lesser dreams of the world. Rise to conceive yourselves as more than a cog in a wheel; rise to conceive yourselves as sons of God; as being linked in with purposes to which all the other things are only incidents.

Dream this dream, rise to this height, and then you are kings and you may smile at the world's troubles; you are men, and business is merely your minister, worth nothing except to serve you, and if this is lost, manhood may be saved.

Learn then how to dream, truly and nobly, and victory now and forevermore shall come of your dreams.

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